

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Landmarks

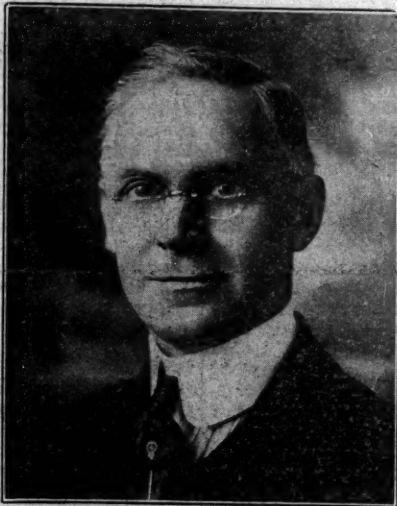
By JAMES A. MACDONALD, D.D.

Pastor South United Presbyterian Church, Youngstown, Ohio

TEXT: "Thou shalt not remove thy neighbor's landmark" —Deut. 19:14

When the Hebrews came into Palestine from Egypt each family was allotted a portion of land for farming. These farms were carefully bounded. Sometimes a furrow was plowed around the plantation, and in other cases stones or posts were placed at the corners. But with the passing of time it would be an easy matter to change the location of these markings. Thus one might increase his own holdings at the expense of his neighbor. But the Divine law safeguarded human rights and properties, and forbade the removal of a neighbor's landmarks, and severe penalties were attached to such offences. King Ahab learned this to his sorrow, for he lost his crown for depriving Naboth of his vineyard.

However, it is not with farm boundaries in Palestine that we are concerned today, but with spiritual inheritances. These inheritances are of more value than many acres of good soil in any country. They bear the image



DR. JAMES A. MACDONALD

of the King of kings on their title deeds.

Let us indicate some of these landmarks.

I. Faith That There Is a God

Of first importance is faith in God. Such faith yields large dividends here and hereafter, and the removal of this landmark brings loneliness and despair and heartbreaks. In the American Magazine for November, 1930, W. O. Saunders had an article in which he confessed that he did not believe in God, nor in future rewards and punishments. The title of the article is: "Doubt and Loneliness". And here is a quotation from it: "I would have you meet one of the loneliest and one of the most unhappy individuals on earth — the man who doesn't believe in a personal God, to whom the grave is the end, and no hereafter to hope for." And here is his closing sentence: "You

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THE BEST ROBE

The best robe that God has to give is waiting for the sinner. Yonder is the prodigal in the distance in rags. He has been away in the far country, and has spent his substance in riotous living; now he is a beggar. Will his father receive him? If so, it will be as a servant — at least so the prodigal reasons.

There he is now drawing near to his father's house. Servants may not know him, but the father knows him; and while his boy is still a long way off, he runs to meet him. Then the wanderer begins his little speech, every word of which he had prepared beforehand. But he gets only the length of the first sentence, when his father interrupts him — with a kiss, and turning round to his astonished servant, he says, "Bring forth the best robe."

There were doubtless many robes in that mansion; but the long-lost wanderer was to have the best. What a time of rejoicing they had over him who was "lost and is found," who "was dead and is alive again." Is it different with our Father in heaven? No. He gives like a king. He gives the best robe. Yonder poor sinner has been constrained by grace to say, "I will arise." He is coming. His back is upon sin and the world, and his face is looking heavenwards. Will God receive him? Not a doubt of it. He has seen the returning one while yet a long way off, and now he meets him with the kiss of redeeming love; and astonished angels hear the command given, "Bring forth the best robe."

This is how God deals with the awakened sinner. He could give ten thousand other robes, but he gives the best — a better even

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THE LIVING BREAD

AN EXPOSITORY MESSAGE ON JOHN'S GOSPEL

By DR. H. A. IRONSIDE

Pastor Moody Memorial Church, Chicago

This sixth chapter of John's Gospel with its seventy-seven verses is the longest chapter in this marvelous book telling of the life and ministry of our Lord Jesus Christ. Someone has called John's Gospel the most wonderful book in the world and perhaps this is its most wonderful chapter. It would have been more helpful if we could have taken the whole chapter at once but there is so much in it that it is impossible to do it in thirty-five or forty minutes so we have had to break it up. But I hope that this will not result in our losing sight of the setting.

Jesus had fed the multitude and the next day people came to Him hinting that they would like to get another meal in the same way. They said, "What sign do you

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DR. H. A. IRONSIDE

HEAVEN HELP YOU, FUEHRER, WHEN YOUR SINS COME HOME TO ROOST.



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There is an old saying that "Chickens come home to roost." That is another way of expressing the truth of Galatians 6:7: "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." What a horrible reaping Hitler will have when his sins find him out, when he reaps what he sowed, when the retribution of an angry God comes upon him!

Hitler must reap what he sows. But reader, so must you! To you, too, God warns, "Be sure your sins will find you out!" (Numbers 32:23). To you, too, God warns, "Whatsoever a man soweth, that shall he also reap." God must punish sin, unrepented, unconfessed sin, brings the judgment of an angry God. Repent, then, today, and trust Jesus Christ for mercy. "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

How to Exercise Faith and Grow Greater Faith in God

By EVANGELIST JOHN R. RICE

Can anybody have faith in God? I mean faith enough to live victoriously, get prayers answered regularly, faith enough to please God? Most certainly anyone can! And can anyone grow a really great faith, like the heroes of the Bible, and like other men for whom God has done marvels? I believe they can. And George Muller, the man of faith and prayer, founder of the orphanage at Bristol, England, who got seven million dollars by prayer says, "Some say, 'Oh, I shall never have the gift of Faith Mr. Muller has got.' This is a mistake — it is the greatest error — there is not a particle of truth in it. My Faith is the same kind of Faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain like Faith. My Faith is their Faith, though there may be more of it because my Faith has been a little more developed by exercise than theirs; but their Faith is precisely the Faith I exercise, only, with regard to degree, mine may be more strongly exercised."

About His best spiritual gift is God partial? Is not salvation free to all on exactly the same basis? And doesn't the Bible say that "God is no respecter of persons?" We remember that at Pentecost, "they were ALL filled with the

Holy Ghost" (Acts 2:4). And again, when they prayed, "they were ALL filled with the Holy Ghost" (Acts 4:31). And I Corinthians 12:7 tells us plainly that "The manifestation of the Spirit is given to EVERY MAN to profit withal." These things would lead us to believe that great faith, triumphant, happy, victorious faith is possible for every Christian.

Otherwise, God would be a party to the sin of unbelief, which is unthinkable. But not to have faith in what God has promised is a sin. Not to believe God will do what He said is to make God a liar. And in Hebrews 12:1 we are plainly commanded to "lay aside every weight, and THE SIN which doth so easily beset us." That besetting sin is unbelief and we are commanded to lay it aside. Therefore everyone of us may lay it aside; every one of us can have a victorious, triumphant faith in God.

Surely then every Christian should set out to develop and grow and act on confident faith in God, in every detail of life. Let us study together here some ways to have faith.

1. Learn the Word of God. We are plainly told that "Faith cometh by hearing and hearing by the Word of God" (Romans 10:17). Originally the Word of God was principally gotten by hearing in-

stead of reading. There were few copies of the Word of God, all copies by hand. Most people could not read. Most people then got the Word of God second hand. So faith came by hearing, that is hearing the Word of God. But the essential point is that faith principally comes by familiarity and heart-understanding of the Word of God. If you want to have faith in God you must know His Word.

That is true, first of all, because faith is based upon God's promises. If God said He would do a thing, He will. If God made a proposition, He will stick to it when it is accepted. God's guarantees are always fulfilled. But you will not know what God has promised unless you learn His word. So one who wants to please God with a faith that gets prayer answered, and gets for him all that God wishes to give him, should set out to find the blessed promises of God. Search through your Bible, read them with delight, mark them for quick reference, memorize them so that the blessed assurance of them may sink into your souls. Learn God's promises, if you would come to depend upon Him.

Then you should take these promises to heart. Take them as personal to yourself. Search out the Scriptures, meditate over them

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How to Exercise Faith

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lovingly, pray for the Holy Spirit to help you understand them, that you may get exactly what is the sense of God's promises, and how they are to apply to you. Only as you get the exact meaning of God's promise, can you know what He has obligated Himself to do, and what you can count on Him doing. This comes through an understanding of the Word of God. The Holy Spirit builds faith in the heart by the means of God's Word, particularly His blessed promises.

Modernism, then, cuts the tap root of faith. It teaches people that the Bible is not reliable, that it is not really the Word of God, that the promises cannot be relied upon. The acceptance of the Bible as what it claims to be, the very word of God, infallibly correct, to be absolutely trusted, is necessary to faith. You would not be willing to receive a check that you knew was forged. You could have no faith in it. Unless you believe the Bible really is God's Word and that the promises are His and that He is really obligated to make them good, you will never risk them, depend upon them, and act on them in faith.

The ultra-dispensationalist, like the modernist, does great harm to faith. Those who chop up the Bible saying most of it is for the Jews, part was for a transitional period, and only a few of the epistles are really written for Christians today, mutilate the Bible, and thereby mutilate the basis of faith. God's promises are yea and amen, but they do no good to one who does not believe them and apply them to himself.

So believe the Bible, and then count it as the very Word of God, to be believed in child-like sincerity. Then set out to find exactly what are God's promises for you. As you learn God's promises in their proper settings, and become familiar with the things God has obligated Himself to do for those in your circumstances, then you can grow more and more to depend on God's Word. Faith comes thus by the Word of God as you learn His promises.

In the second place, our faith comes through the Word of God as we become familiar with God's nature. When I read the story of how Jesus saved the dying thief and said, "Today shalt thou be with me in paradise" I do not read therein any express promise to me but I become familiar with the tender compassion of Jesus. I learn how He loves sinners, how quick to forgive! And I naturally think in my heart, "If Jesus loves that poor sinner He loves me, too. And if He saved that poor sinner immediately after a simple prayer of faith; 'Lord, remember me,' then He would save me the same way." As I read how Jesus stilled the waves of the sea, I learn to know of His power. As I read how He fed the five thousand with the five barley loaves and two small fishes of a little boy, I come to have more confidence that Jesus cares about hunger of the body and that he can do oh, so much, with so little! As I read the Bible I find that Jesus cleansed the lepers, healed the sick, opened the eyes of the blind, forgave the fallen woman and the publican alike. And so, in the Bible, I have become familiar with the tender heart of God, His mighty power, His approachability, His eagerness to bless.

That is a reason for reading all the Bible. A Christian should read it through again and again. The historical part, rightly interpreted, along with the devotional Psalms, the crisp, business like Proverbs, the gospels, the epistles, the prophecies, all reveal the nature of God

as the One who answers prayer. As you see what God has done for others you see what you have a right to expect Him to do for you.

In John 15:7 we are told, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That blessed promise evidently means that if we abide in Christ and so surrender our will to His, and particularly as His Word, the Scriptures abide in us, and as we become familiar with His promises and His nature, we can ask for anything we want and get it. Faith comes by hearing, and hearing by the Word of God. No one can ever have faith who does not make much of the Word of God.

That is the reason, no doubt, that Proverbs 28:9 says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." There is no such thing as right praying, prayer that really gets things from God, the prayer of faith, except as it fits in with the spirit of God's Word. To become familiar with the Bible, with a heart-familiarity, is to become familiar with God; who He is, how He acts, and what He has promised to do. Let no Christian ever believe He will grow strong in faith except as he grows strong in a love for, and in enjoyment of and in a heart-surrender to the teachings of the Bible.

2. Full surrender to the leading of the Holy Spirit and to the will of God. The will of God is found in the Bible, and in the leading of the Holy Spirit of God to a surrendered Christian heart. And let no one think he can be great in prayer or great in faith, except as he abides in Christ with a surrendered heart to the will of God. Prayer is not a way of taking from God things He does not want you to have. Rather prayer is intended to find what is God's sweet will, and then to ask for and receive all that God has for us. And what God has for us is so much richer and better and happier than what we can desire in our own will that there is no comparison. Praying in the will of God means bigger prayers not smaller ones, and bigger answers, not smaller answers. Praying in God's will means not so much giving up as getting. Let there be no mistake: real faith is exercised only in the will of God. God never gives faith for things contrary to His will.

That means that we need that Holy Spirit of God to rightly interpret God's Word. The Bible is "the sword of the Spirit." So the Spirit can interpret and use His own writing, the Word better than anyone else. Self-willed, haughty people sometimes get the letter of the Word without the Spirit, but to know the mind of God we need to humbly wait on God's Spirit.

And there is no real understanding of the Bible and no real approach to the Holy of Holies of God's gracious fellowship without a heart-surrender to God's will. No one can know the Bible intellectually who does not let the Bible apply to his own heart. One who reads the Bible with child-like surrender and honest acceptance will find that the Scripture points out his sins, rebukes his unbelief, and presses on him faults to be corrected, duties to be done. The Bible is not only for the head; it is for the heart and the will. So to get the real impact of the Scripture, we must surrender our lives to the blessed leading of the Spirit of God.

I have often felt that it is folly and sin to pray to be filled with the Holy Spirit, except as we plan to go about the holy business of winning souls as God has commanded us. So if you want the Word of God to be used to grow faith in your heart you must surrender to God's will and let yourself be made over. It is not enough that "my words abide in you" as Jesus requires in John 15:7. But even before that He requires that, "If ye abide in me." When the heart rests in Jesus, and the will is centered in His will, and we humbly await His pleasure and make Him Lord, then we can approach the second condition of John 15:7, and His words can really abide in us, and we can ask what we will. So faith grows out of our knowledge of the Word, but even more it grows out of our full surrender to the word of God, as interpreted to us by the blessed sweet Holy Spirit.

3. Act on the faith you have. Ev-

ery child of God already has faith in God. You meet the requirement of Hebrews 11:6, at least in part. You do believe that there is a God and that He is a rewarder of them that diligently seek Him. You feel that your faith is weak. You often wonder how you can have more faith. Well, one way to grow a great robust faith is to act on God's promises. Put God to the test. He will prove Himself, and you will have a stronger assurance then ever before that you can rely on God's faithfulness.

To doubting Thomas Jesus said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:27). So doubting Thomas did put his finger in the nail-prints, and put his hand in Jesus' side, and then fell in adoration and in strong faith before Jesus, saying, "My Lord and my God." To the other disciples Jesus made a similar proposition, "Handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39). Never think it is wrong to give God a chance to prove Himself.

In Malachi 3:10 the Lord said, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Prove me now!" says the Lord. God is perfectly willing for you to try Him out.

Suppose you try Him, then, on the tithing business. Should Christians tithe, or is that simply an ordinance for Jews in the Old Testament? And does it really pay to tithe, when people are very poor, and do not have money for even the necessities of life? The quickest way to settle that is not by argument. Give God a chance and He will prove it!

I remember that day when on a farm in west Texas I went out by the woodpile, through the peapatch, crawled through the strand of a barbed wire fence, and down in the "brakes" and knelt under a chaparral bush and committed certain things to God. I told Him I would tithe. I promised that if He wanted me to preach I would preach, if He wanted me to sing I would sing. I told Him that I was going to college then, and risk Him for my needs.

How could I ever forget that holy hour! For God went with me as I saddled my sorrel horse and rode off to college with about \$9.35 in my pocket. I worked my way through Junior College and University. I played football, I was active in college debating, I was president of literary society and of University Christian Association, I took voice lessons and yet did enough outside work to pay my expenses. How I earned a scholarship and how there was always a job awaiting me, I could never explain except that I had a covenant with God and I put Him to a test. And since then I have had such a boldness on this matter that I have no trouble about daily provision.

Why don't you set out by God's grace to put Him first on the money question, trust Him fully in material matters. Start out today to give God the tithe and then free-will offerings beside. Tell Him that all of it is His and that by His help you will risk Him — that He may have it all or any part He chooses. And you will find that God proves Himself in daily supply. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you" (Matthew 6:33). That is a good place to start trying God out, and growing your faith by using it.

You can win souls. God's Word is clear, in Psalm 126:6, that if you really go, weeping, bearing precious seed, you shall doubtless come back rejoicing with sheaves. And Jesus in the great commission plainly promised that if we go to win souls and baptize them and teach them to go, that "Lo, I am with you always." Why don't you, in your timidity, your conscious ignorance, your faltering, even your unbelief, just set out to see if God's word can be trusted on that point? Go earnestly, with real labor, really searching out lost people. Go with a broken heart of concern and holy compassion wrought in you by the Spirit of God. Go with the Word of God which is the

Landmarks

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have met one of the loneliest and one of the most unhappy men on earth — the man without a God." He had removed the landmark of faith, and he was living in gloom. Looking around he could see only clouds and darkness. And that is what any individual, or any nation may expect who drifts away from faith in the God who loves and cares, and who exercises mercy and judgment.

Apart from faith in God there are questions we cannot answer. Some years ago a distinguished professor of philosophy in Aberdeen, Scotland made this experiment with his little son. There was a garden in the rear of the house. One day, going out into the gar-

precious seed. And as certain as God's Word is true, you will come back with some sheaves and with rejoicing. You won't win everybody you speak to, just as no fisherman gets a fish for every bait, and just as no farmer gets a stalk of corn for every seed, but you will get some fruit if you go God's way. Why don't you try it and see? And when you have tried it once you will know then that the Word of God is true, you will know it in a way you never knew it before. A teacher may become a modernist, but a real evangelist can not become a modernist. For God's Word proves itself when you try it out.

Why don't you, in the first time of trial and testing, resolve to simply act as if there were a good God who would be exactly what He promised, and would care for His own. You may have doubts about it; I think the Hebrew children, brought before Pharaoh for refusing to bow before the great image in the plain of Dura, did not know that God was going to save them out of the fiery furnace. They thought so, they hoped so, but very possibly they trembled. And they said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:17, 18). They believed God would deliver them, but they were resolved to try it anyway. Even if they should die in that furnace they would do what they knew God wanted them to do and leave the results with God.

And when the One came who was "like the Son of God" and walked with them in the fiery furnace; when their garments did not even receive the smell of fire, but only their bonds were burned off, and they were free men; when they came forth to face the astonished and converted King Nebuchadnezzar and his princes, those Hebrew young men had a greater faith in God!

Oh, how my heart rejoices when I look back through some testing times in my own life when I resolved I would give God a chance. A committee of good men, strict denominationalists, waited on me demanding that I cease my contention about modernism and evolution as taught in certain denominational schools, and they threatened I should be blacklisted by the denomination, that I would never be invited to revivals, that my family would suffer want and that my ministry would wane. When the opposite proved true, as I put God to the test and depended on Him, what a great victory I had!

Again, a wicked man from personal spite slandered me, and had a pastor and church cancel a proposed revival campaign. Without money for a return trip I drove 1800 miles for the revival campaign anyway. That church, when it saw the evidence, reconsidered and the revival effort grew into a big united campaign with eight or nine churches in an auditorium seating 2,200 people, which continued for six weeks with hundreds of souls saved and the whole city shaken and blessed! How my heart has leaped for joy upon every remembrance of that testing!

Debts once pressed me sore, accumulated on my weekly evangelistic paper, *The Sword of the Lord*, and in printing tracts. It was a labor of love, and the burden had seemed to get too heavy for me. Satan tempted me through a good church and preacher. If I would remain over an extra Sunday in a

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den with a hoe, the professor, with the point of the hoe handle, wrote his son's name in the earth. In those tracings he planted some seeds. And a few weeks later, taking his son in to the garden, he showed him his name spelled in flowers. The boy's eyes opened with amazement. "How did that get there?" he said. "Oh, I suppose it just happened that way," answered the father. And the lad replied: "Father, it could not just have happened. Somebody did it — somebody that knows me. It must have been you, father." And the father acknowledged that it was so.

And how shall we account for this world of order and of beauty in which we are placed? Did it just happen? The seasons come and go in their order, the flowers bloom in their months, and the heavenly bodies go their majestic rounds without clash, and they are never a fraction of a second ahead of time, or behind time. Astronomers are able to forecast eclipses centuries in advance. Is all this the result of chance? Even a child knows better than that. Some one is at the wheel guiding and directing, some one that knows us and loves us and cares for us as a father. And how shall we account for our conscience apart from a personal God? It accuses us when we do evil, and excuses us when we do well. And just as surely as some one puts a compass in the ship to guide the mariner over the billows of the seven seas, just so surely has some one put conscience in our breasts to guide us over life's solemn main to our desired haven. Can you, can any person account for this sense of moral responsibility apart from our Creator and Redeemer?

The first of all the landmarks is faith in God. Is that landmark being removed? Efforts are being made to remove it. But in their saner moments there are few out and out atheists. But how many millions there are who are living and acting as though there were no God. They do not deny him, but they defy him. Oh, that men would hear his voice today! Then soon we should have peace instead of war, and calm instead of storm, and joy instead of sorrow.

II. The Bible Is the Word of God

A second landmark is the Bible. "Holy men of old spake as they were moved — borne along — by the Holy Spirit," says the Apostle Peter. That does not mean that they were machines. They had their own experiences, and made their own researches and observations, but in and through everything they were guided to write unerringly. Paul says, "All Scripture is given by inspiration of God." In His intercessory prayer Jesus says, "Thy Word is truth." And David says of Holy Writ: "Thou hast magnified Thy Word above all thy name."

But for many years the Higher Critics occupied the centre of the stage in the theological world. For a long time they had been blasting at the Book of the Ages, and the time had arrived to announce that the doctrine of the inspiration of the Scriptures had collapsed. The Bible, they said, was not reliable as to history or science, and so could not be depended upon as to the future here or hereafter. But they are not speaking so loudly today. Men are more and more coming back to the faith delivered once for all to the saints. The rea-

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How to Exercise Faith

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certain campaign a good offering was promised. But I did what I knew I ought to do, and went home with the \$25.00 offering they gave me for ten days, and the next day came a check for \$1,000.00 to pay those haunting, crushing debts. Never since that time have I been so burdened or tried about printing gospel literature and now more money is spent on printing each month than I then spent in a year. My faith grew because it was tested and I found God keeps His promises.

GOD IS TRUSTWORTHY! GOD WILL DO WHAT HE PROMISES! And anybody in the world can know that if he will only give God a chance to prove it. Take God at His word, risk Him, depend upon Him, and your faith will grow by leaps and bounds!

Did you know that faith is not primarily feeling? No, primarily faith is acting. Read again that great hero chapter, Hebrews 11, and you will find that every one of these "by faith" *did something!*

"By faith Abel offered . . ."

"By faith Enoch was translated."

"By faith Noah . . . prepared an ark."

"By faith Abraham . . . went out."

"By faith he sojourned . . ."

"By faith Abraham, when he was tried, offered up Isaac."

"By faith Isaac blessed Jacob concerning things to come."

"By faith Jacob, when he was dying, blessed both the sons of Joseph."

"By faith (of the parents) Moses . . . was hid three months of his parents."

Go on through the chapter and you will see that by faith people did things. Abraham accounted that God was able to raise up Isaac, so he offered him. God met Abraham, and it was not as hard to trust Him any more.

Why don't you, then, act on God's promises? Try God out. Put yourself in the place where if God's Word is true you will be blessed and if God's Word is not true you may be ruined. And when God works out His plan and does what He promised to do, your faith will

have greatly grown. The life that is lived on the daily basis of "I will do what God tells me to do, and I will risk Him to take care of the results," is sure to be a life of daily expanding faith, as God makes His faithfulness known.

I told you about the time when I knelt under a chapparel bush as a lad before I rode off to college. Years later in 1926 I gave up a happy pastorate, with a regular salary, with a nicely furnished parsonage. The church had doubled its membership, we had built a nice new building, we had had hundreds saved. People wanted me to stay, but I felt God calling me to go out into the white harvest field of evangelism. I made a solemn covenant with God. I said, "Lord, you look after my business and I will look after yours. I will give up all regular salary and not look to man but will look to you. I will give up my \$10,000 government insurance. I promise you not to fret about daily bread. I believe you will supply all my needs and I here and now lay myself on the altar to go anywhere you say, to do what you tell me, and to risk you to care for me and my family."

Praise His name, God has kept His part of that bargain. He has kept my growing family and supplied all our needs. He has provided about \$35,000 for printing gospel literature. He has provided many thousands of dollars for radio bills, and day by day, sometimes meal by meal, God has provided our needs bountifully, and we have lived a life of resting in God's faithfulness. I know a lot more about God than I did when I entered into that covenant. My faith is much stronger. Your faith, too, will grow, if you really take God up on His proposition, if you try Him on His promises, and promise to prove His faithfulness!

4. *Faith comes by asking for it.* If you want more faith then ask God for it. Several Scriptures make it clear that we have a right to pray for faith and that God gives faith in answer to sincere prayer.

Romans 12:3 warns us not to think of ourselves more highly than we ought to think, "but to think soberly, according as God hath dealt to every man the measure

of faith." Faith, then, is a gift of God.

In I Corinthians 12:9 we are told that faith is given by the same Holy Spirit who gives wisdom and knowledge and the gifts of healing and miracles, of prophecy and other such gifts. Faith is a gift of God. Then we have the same right to pray for that as we have to pray for knowledge and wisdom and for other good things. It is in the above passage mentioned as a manifestation of the Spirit. And I Corinthians, chapter 12, closes with the exhortation, "But covet earnestly the best gifts." Christians ought to want, and ought to ask God for, faith.

Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11). Jesus invites us to ask the Father for all good things. Faith is a good thing, and is certainly within the province of prayer.

The disciples, in daily contrast to the victorious life of Jesus, felt their utter lack of faith, so they came to Jesus prayerfully and said, "Lord, increase our faith" (Luke 17:5). They prayed for faith. And we may be sure that they got it. It may not have come all of a sudden, without any intermediate experiences. It is likely, rather, that in answer to the prayer Christ made their hearts sensitive to His words, and helped them by listening to His word, and by seeing His marvelous answers to prayer, and by proving Christ and the heavenly Father many times, that their faith grew and grew, until, they could heal the sick, cast out devils, face mobs and imprisonment and death all with a smile. And Peter even raised the dead, by faith. Christ did answer their prayer and increased their faith.

A father brought His poor devil-possessed boy to the disciples while Jesus was on the Mount of Transfiguration and they could not heal him. Almost in despair the father brought the boy to Jesus and said, "If thou canst do anything, have compassion on us and help us." Jesus replied, "If thou canst believe, all things are possible to him that believeth." And then the father, so conscious of his unbelief, cried out with tears and said, "Lord, I believe; help thou my unbelief!" (Mark 9:22-24). The father had a little faith, and he prayed for more faith. And Jesus did help his unbelief. Jesus wonderfully healed the afflicted son, and that day the father went home, I am sure, with abounding, triumphant faith in a Saviour who worked miracles in answer to prayer. He had seen the miracle. The evidence of the marvel walked down the road beside him on the way home!

And so we ought to pray, "Lord, I believe; help thou my unbelief!"

In conclusion, I hope you are not complacent, not content with your unbelief. I hope there is a hunger of heart to know God better and to see Him work wonders in your life. Well, the first thing to do is to confess the sin of unbelief. Admit to God how far short you have fallen of asking or expecting the things you would have a right to pray for. Uncover the barrenness of your life, the coldness of your heart, the powerlessness of your testimony before God! If you are a pastor, why not count out before God the pitifully small results of your ministry. If you are an evangelist, why not compare yourself with Finney and Moody and Torrey and Chapman and Sunday, and with Bible preachers, and admit to God that unbelief is the cause of the fruitlessness. Unbelief has lost the power of God. Oh, may God help my own heart to take this lesson in penitence and confession today on account of my unbelief, my littleness of faith!

Then when you have confessed your littleness of faith set out earnestly to grow to be a great, triumphant Christian, "full of faith and the Holy Ghost" like Stephen. By constant study and meditation in the Word of God, by whole-hearted surrender to God's will as revealed in His Word and by the Holy Spirit, by boldly stepping out on God's promises and trying God out, and by fervent prayer, can you attain to such marvels of faith as will prove a living God to a doubting world!

The Living Bread

(Continued from page one)

show?" Our fathers did eat manna in the wilderness. We heard you did this yesterday. Are you prepared to do the same thing today?" But Jesus took the occasion to show them that there was something far more important than providing food for the body. We are told that "Man does not live by bread alone but by every word that proceedeth out of the mouth of God." This was true even of the Son of man who came to give His life a ransom for the world. And in this chapter He expresses the mystery of His incarnation. The bread of God is He who came down from heaven. In other words He did not just begin to live when begotten in the womb of the Virgin Mary. He was the preexistent Son of God who became man for our redemption. And it is in His incarnation, that is, God and man in the wonderful person of our Lord Jesus Christ, that He is presented to us as the Bread of God.

Then He speaks of something deeper, something more serious. He says, "Except ye eat the flesh of the Son of man, drink his blood, ye have no life in you." And in saying this, He used terms that must at first have been almost abhorrent to some of those Jews for they knew that the Law said that man was never to eat blood. But He declared, "You must eat my flesh and drink my blood if you would have life and I will raise you up in the last day." If you do not eat and drink my flesh and blood you will have no life in you at all." This has no reference to what is called the sacrament of the Lord's Supper. It had not been instituted at this time, but He referred to His sacrificial death when His blood was separated from His body, His blood shed for sinners, and men must eat His flesh and drink His blood, that is, they must appropriate the value of His atoning work, in order to avail themselves of God's salvation. Eating the flesh of the Son of God and drinking His blood are figurative expressions and they mean laying hold of these precious truths by faith and making them our own. Eating is appropriating faith.

Have you done all that? Have you received the Lord Jesus Christ in that way? Have you trusted Him for salvation? Do you recognize that His death was for you, that the shedding of His blood was that your sins might be put away? As you contemplate that cross — an empty cross now — He who hung suspended on the nails is now seated at God's right hand — and as you look from that empty cross to the throne of God can you say, "Lord Jesus thy blood was shed for me, I believe in Thee as my Saviour." This is to eat His flesh and drink His blood. It is not simply a momentary thing. It is not that just at one particular time in our lives when troubled and convicted of sin we receive Him by faith, but it is living day by day in communion with Him, appropriating all that Christ is and all that He has done. This is indeed to feed upon the living bread. And we do that as we meditate upon the word of God. I do not know of any other

way by which we may feed upon the living bread.

Those of us who have acquainted ourselves with the Word in the times of good health, find that memory will bring up the words when we are sick and thus we feed upon that which we have already learned. How important then when we are able to read the Word when we are strong and well, that we give ourselves to the extensive study of this book, to meditate upon it, to build us up and nurture us, as Scripture puts it, in the words of faith and sound teaching. We need this in order to enter into and enjoy communion with our Lord.

In verse fifty-seven, He says, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." That is communion. The Lord Jesus Christ as a man here in this world lived in daily communion with the Father and it is wonderful to think that He studied His Bible just as He calls upon us to search the Scriptures. We read in the 16th Psalm how the blessed Lord was speaking to the Father and He said, "my goodness extendeth not to thee: But to the saints that are in the earth, and to the excellent, in whom is all my delight." There He was, as man on earth, looking up to the Father, not pleading His own merit, save on behalf of others, and yet living in daily communion with God.

And the prophet Isaiah in the fiftieth chapter gives a wonderful illustration of His living by faith. There he says in verse 2, "Wherefore, when I came was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst." Who is speaking here? The eternal God, the Creator and Upholder of all things. But which person of the Godhead? Our blessed Lord Jesus Christ, God the Son, for look at the next verses, four

(Continued on page four)

GIFTS FOR GOSPEL TO SERVICE MEN

I am trying to give away a million copies of the little twenty-four page booklet, *What Must I Do to Be Saved?* this year. God has saved hundreds through it — over 700 have signed the decision slip on the last page of this booklet, claiming Christ as Saviour, or have written us personal letters saying they were saved through this message. Week before last we had reports from five people won to Christ by the message, and others since then. Letters have come this week from two soldiers saved through this booklet; one in Paso Robles, Calif., and one from Fort Francis E. Warren, Wyoming.

The following gifts have come in since May 16 (when last reported) for printing *What Must I Do to Be Saved?* booklets, particularly for use among soldiers and sailors:

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189.54

TOTAL RECEIPTS.....\$361.09

Every penny received will be faithfully used exactly as designated. We have just had a new printing of 108,000 copies. They cost us for printing, postage, etc., approximately \$1.00 a hundred, but we send them out free by the thousands to army, navy and marine chaplains and workers, Vacation Bible schools, Sunday schools, Rescue missions, rural workers, jails, prisons. Sent freely in any quantity as God provides, just so they are given only to those who agree to read them, accompanied by personal conversation. Write for copies of this twenty-four page gospel sermon, with many Scriptures, simple illustrations, pictured cover, which God has used to save so many souls.

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Landmarks

(Continued from page two)

son is that the archeologists have shown that the Higher Critics have been false witnesses, and their theories have been built upon the sand. And when one builds on a foundation of sand, his structure is sure to be wrecked when the storm comes. For example, at the beginning of this century we were told that Moses could not have written the first five books of the Bible, that the art of writing was not invented for eight hundred years after the death of that great leader and lawgiver. And that was that. What was the use of arguing to the contrary when the oracles of Germany had spoken? But the archeologist did not know any better than to go to work with pick and shovel in Susa, the scene of the Book of Esther, and he discovered the code of Hammurabi. In that legal code there are thirty-seven hundred lines, and they were written five hundred years before Moses was born. No one argues any more that the art of writing was not known in the days of Moses. And for every other fact in the Bible that the Higher Critics have tried to disprove, there is evidence enough to the contrary to sing the Queen Mary. And in view of this evidence we may boldly say to all destructive critics of the Word of God —

"Hammer away ye rebel bands,
Your hammers break,
God's anvil stands."

All one needs to do to say with Jesus of the Bible, "Thy word is truth," is to examine the evidence.

Some years ago, in Great Britain, Lord Littleton, a brilliant lawyer, believed that Christianity was the result of myths and legends and fairy tales. All that was needed to overthrow it, he thought, was that he should write a book against it. Accordingly he proceeded to write a volume showing that Paul's conversion on the Damascus road was caused by a sunstroke of a "brain storm." But in order to write convincingly he had to study the evidence. And what happened? He wrote a book on the conversion of Paul that is a classic in theology. His conversion was heaven-born. It was God-wrought. And the study of it brought Lord Littleton himself to his knees in penitence saying, "Lord, what wilt thou have me to do?"

Lord Littleton had a friend named Gilbert West who was a professed atheist, and a blatant one. By voice and pen he was releasing poison gas against Christ and the Bible and the Church. He was chagrined that the whole Christian world should be carried away by the vaporings of the New Testament. Knowing that the resurrection of Christ is the keystone in the arch of Christianity he set out to overthrow the credibility of the resurrection. But to do so he had to study the evidence. And before he got very far in his researches he stood with bowed head, saying, "My Lord and my God," and his book on the resurrection is another classic in theological libraries.

Two men were one day riding on a train out in the west. One was Lew Wallace, and the other was Robert G. Ingersoll. Both were trying hard to be atheists. Said Lew Wallace, "What a romance might be written to show that Christianity is a sham and a fraud." "And you are the man to write it," said Ingersoll. Mr. Wallace accepted the challenge, and proceeded to read everything he could lay his hands on that had a bearing on Christianity, and before he had got very far he could sing:

"On Christ the solid rock I stand,
All other ground is sinking sand."

And instead of writing a book on infidelity he wrote Ben Hur, which is a stirring story of Christ and His ministry.

Dr. Joseph Parker used to say he doubted if there was such a delicate machine of the planet as a thorough-going atheist; and

The Best Robe

(Continued from page one)

than angels wear — "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). Are you covered by it? Have you fled for refuge? Are you safe beneath the shelter of the blood of Christ? — Selected

there would be few professing atheists if they would exercise themselves to examine the many infallible proofs of our most holy faith.

III. Public Worship

Another landmark is public worship. "Forsake not the assembling of yourselves together, as the commanded of some is." As to church attendance we have various classes. (1) We have futurists. They are planning to go to church sometime. But they put it off. And thus they are missing a blessing for themselves and others. (2) We have specialists. They attend on special days — on Easter and Mother's Day. It is not through specialists in church attendance that we get missionaries and ministers and governors and presidents. That is a poor way to develop character. (3) We have wireless worshippers. They sit at home to listen to a service over the radio. And perhaps they get a better service over the air than they would get in their own church. But they are not contributing anything to the kingdom. And I do not mean that they are not contributing money; I mean that they are not contributing their influence and example. They may hear a sermon, but they are not preaching a sermon. They are not affecting in any way the lost sheep and the wandering prodigal. Going to church is a form of missionary work. It bears testimony to all one meets, and to all that one passes on the way, that we believe in God, and that the church is a lighthouse and a life saving station. The one going to church preaches a sermon as long as from his own home to the House of God. In this, as in everything else, the Lord Jesus is our great model. "As his custom was, he went to the synagogue on the sabbath day." America, on this matter of church attendance, awake! We need a consciousness of the supernatural. Can we get it on Wall Street? Can the Chamber of Commerce furnish it? Do the movies teach it? Is the press interested in this? No. But the evangelical church does have this responsibility. With a consciousness of this obligation resting upon them our fathers founded this nation. Let us not kick down the ladder by which we have become great. When our churches are filled, then the population of our penal institutions will be depleted.

IV. Family Religion

Family religion is another of our landmarks. It is written of Abraham that everywhere he went he built an altar to the Lord. Before he did anything for himself he bowed his knees in worship. Dan Crawford has said that nowadays we erect a fine house, and then pitch the altar out of the window. And that is a tragedy. And such sacrilege affects adversely our economics, our politics, our industries, our social contacts, and is responsible for our depressions and our godless obsessions. When Elijah would call the nation back to God he repaired the altar of God that was broken down. Here too, we must start if the new day for which we are looking and longing will dawn upon us.

V. Christ Is a Personal Saviour

The final landmark is God's greatest gift to the race — Jesus Christ. In Bunyan's *Pilgrim's Progress* he represents Christian leaving the City of Destruction for the Celestial City. He meets with many hardships on the way — the Slough of Despond, the Hill Difficulty, Vanity Fair, the Castle of Giant Despair, but he kept on his way. One day he saw a cross on a hill, and immediately the burden rolled off his shoulders, and it kept on rolling till it fell into Christ's empty grave, and he saw it no more. Then peace rolled into his heart like a river, and he marched on to the City of God.

That cross is the symbol of our faith. It is the heart of Christianity. It is an empty cross, and just beyond it is an empty grave, and upon that empty cross and upon that empty grave your faith and mine depend. Those two things remind us of a God who loves us, of a Saviour who died for us that we might live.

One day recently a cartoon appeared in one of our papers. On one side was the dreadful figure of war with hideous teeth, and shining armor and drawn sword. On the other side was the cross of Christ. There and there alone is the answer to the world's problems, the cure for the world's woes.

The Living Bread

(Continued from page three)

through six, where He speaks as man. In verses two and three, He speaks as God. But now we hear Him saying, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." This is the same one who said, "I clothe the heavens with blackness, and I make sackcloth their covering." He took the place of a learner that He should know how to speak a word in season to him that is weary. I like Leiser's Jewish translation here which reads, "That I should know how to comfort the weary with the word." Think of it! The Lord Jesus here on earth studying the Bible day by day in order that He should know how to speak a word in season to weary souls, for their own comfort and help.

Then He adds, "morning by morning, he wakeneth mine ear to hear as the learned." Three times we read in Scripture of the pierced or opened ear. There is that wonderful type of the bondservant who had served out his time, and was now ready to go out free. But we are told in the Book of Exodus that "If that servant should say, 'I love my master, my wife and my children, I will not go out free,' then he was to take him to the side of the door and pierce the servant's ear with an awl. Thus he became a perpetual servant. When one of his little ones would look at that ear and say, 'Mother why has father such an ugly hole in his ear?' she would say, 'Oh, don't call that ugly, that tells how much he loves you and me. You see, he was a bondman and could have gone out free but he would not leave us, so his ears were pierced with an awl.' This is a picture of our blessed Lord in glory with the print of the nails still in His hands, the scars that tell of His unchanging love for His Father and His church. Yes, He is the Servant with the pierced ear.

Then again He says in the fortieth Psalm, "Mine ears hast thou opened," and in the New Testament that is changed to "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." It meant this; — when the Lord Jesus was one with the Father before the incarnation, He never had to take orders from anybody. He did not need the servant's ear, but when He became a Man, He took the servant's place and received instructions from the Father day by day. "For I came . . . not to do mine own will, but the will of him that sent me." And here in the fiftieth chapter of Isaiah He says, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." Oh, we get so rebellious. God begins to show what He would have us do and we become rebellious. It was never so with Him for He lived in daily, hourly, momentary communion with the Father and delighted in the will of God." See what is brought Him. He says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Think of it! The One who could say, "I clothe the heavens with blackness, and I make sackcloth their covering!" Now He says, "I hid not my face from shame and spitting." So we see Him in the two natures of God and Man. And as Man here on earth He lived in communion with the Father. "And I live by the Father." So he who appropriates Him by faith day by day, even he shall live by Him. Paul expresses this when he says, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." That was eating Christ — that was making Christ his own and part of himself as it were — "Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

We become in large measure like the food we eat. Someone has said, "What we eat, we are." One who is really feeding on Christ will become like Him. Such an one will manifest His purity, goodness, tenderness, compassion, His kind interest in others. You take a professing Christian who is hard and bitter and critical of others and you know he hasn't been feeding on Christ for a long time. That tells

the story. You take a Christian who is drifting into worldliness and carelessness, who is becoming vain and haughty and self-centered — he has not been feeding on Christ. The Word says, "Let this mind be in you which was also in Christ Jesus." That is the humble mind, the lowly mind. It is the mind that thinks of others and says, "never mind me." This is not natural to us but it is developed in us as we feed upon our blessed Lord. And this is to be our portion forever. So He continues, "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

But when the people heard this, it troubled them. Many had gone with Him that far and had recognized in Him a wonderful prophet and they were asking themselves, "Is not this the Messiah?" They were listening to His teachings and following Him, but when He spoke of eating His flesh and drinking His blood, when He opened up this wonderful truth of His atonement, it began to trouble them. They were looking for a great world ruler who would deliver them from the Romans and make them the first nation in the world. They were not prepared for what He talked of — dying, giving His life for the world. When they heard this they said, "This is an hard saying; who can hear it?" There are many like that today. They are willing to take Jesus as a great Teacher. They are ready to acknowledge that in His life He has given us a wonderful example and they talk about trying to follow in His steps, but they do not own His Saviorhood, they do not want His vicarious atonement, they are not willing or ready to believe that in Jesus we have God and man in one blessed Person. They are not ready to think of Him as a martyr for truth but they are not ready to admit that Christ died for our sins according to the Scriptures. There is no life in them, there is no new birth unless one receives Him as the incarnate Son of God, dying on the cross for our redemption. And so today there are many who would turn away from this truth saying, "This is an hard saying; who can hear it?"

Jesus knew what they were saying and He said, "Doth this offend you?" Does this cause you to stumble because I have told you that I have come down from heaven and become man, because I tell you that I am going to die that man might be saved, does this stumble you? I will tell you something more — someday I am going to ascend, as man, into heaven." You see, when men resist the truth, the Lord Jesus makes it harder for them, but when they will receive the truth, then He makes it very simple. So, now, He makes it far more difficult than before; "What and if ye shall see the Son of man ascend up where he was before?" "Oh," they would say, "We can't believe that, that Jesus, as man, should ascend up into heaven — and yet, that is just what took place in God's due time. God raised Him from the dead and He was taken up. Four times in the first chapter of the book of Acts we get that phrase. And He sits now at the right hand of God. You know some people believe that a great change took place in Christ's body as He was taken up after His death. They think of Him as some strange mysterious spirit without a material human body but you remember He, Himself said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." There was a physical form. He had poured out His blood for our redemption but He is there in heaven in a body — in the same body that hung on the cross. He is the Man Christ Jesus, at God's right hand today and when we see Him we shall look up into the face of a Man, we shall grasp the hand of a Man, but we shall recognize a nail print in that hand. He will bear it through eternity.

"What and if ye shall see the Son of man ascend up where he was before?" "Could you believe that?" But, He says, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is only as we receive His words in faith that we can lay hold of eternal truth. The flesh, unless moved upon by divine grace, will not understand. His words are foolishness unto the natural man, because they are supernaturally

discerned. But these words are spirit and truth and when you open your heart to receive them, a new life is created, and you are able to take them in.

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not." He knew what was going on in the hearts of men. He knew whenever anyone made a profession that wasn't real. He knows today. The Son of God knows whether you are genuine or not. Your friends may not know. Those you are close to may not know but He knows whether you have really put your trust in Him, the Bread of God that cometh down from heaven. Let us seek to be real before Him. Let us not rely on mere profession, it will not avail in that day. There must be reality. "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." And does that then shut anybody out? Does it make it impossible for some men to come? Does it mean then that there are some that God has decreed may come and some that may not? No. "Him that cometh unto me, I will in no wise cast out." All may come if they will, but apart from the drawing of the Father none would come.

Well this seemed like "strong meat" for many and we read that "From that time many of his disciples went back, and walked no more with him." They had kept company with Him up to that time. They hoped from day to day that He would put Himself at the head of the Jews, that He would lead them on to glorious victories, but now their hopes are dashed. They didn't understand His words about dying and ascending to heaven. This is not the Messiah that they were looking for. Then Jesus turned to the twelve whom He had officially selected and asked, "Will ye also go away?" They had seen Him in prayer. They had listened to His teaching and apparently had received His word in their hearts. They knew His power. Alas, even of them there was one who had a devil.

"Will ye also go away?" or, "Do you desire to go away also?" Are you ready to leave me? Have I told you more than you are ready to receive? Do you want to go away? And then Peter speaks up — and we think of him as being so rash and speaking up out of place and yet so many times he speaks up in such earnestness and faith that our hearts rejoice. How ready he was to speak out in Caesarea Philippi. And then he answered and said, "Lord, to whom shall we go? thou hast the words of eternal life." As much as to say, "There is no one that we can go to, we can't turn to the sages of old or to the scribes. They cannot give us what you have given. Thou hast the words of eternal life." Oh, hear it dear friends! No one but Jesus can give us the knowledge of God. As you trust Him, as you receive Him and feed upon this living bread, you shall have life eternal.

But now Jesus looks compassionately upon the twelve and He knows of the eleven that are genuine and He knows of the one that is not real. And He says, "Have not I chosen you twelve, and one of you is a devil (or is sold out to Satan)." What privileges and opportunities they had and yet one of them had never opened his heart to the truth. What a terrible thing! Dear friends, I wonder if there is anyone like that here today. You profess to be a Christian and yet all through the years Jesus has never been to you a Saviour from sin. You have never definitely united your soul to Him. You have never bowed before God as a repentant sinner. Oh, I beg of you, before your doom is sealed and you have to share the fate of Judas, I beg of you, come to His feet, confessing your sin and guilt. Judas never came. Judas never received the word, so at last, he went to his own place in everlasting darkness.

"He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." Judas was one of those who kept company with Him so intimately through the years but he will be separated from Him for eternity. Oh, God give us to be genuine, to feed upon the living Bread that cometh down from heaven.

— From Moody Church News.